

THE  
PROPHECY  
OF  
Bishop<sup>James</sup> Usher.

Unto which is Added  
TWO LETTERS  
TOUCHING  
The *Designs* of the *PAPISTS*  
AGAINST  
KING *CHARLES* the *First*.

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*The second Edition more Corrected.*

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LONDON:

Printed in the Year, 1688.

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# THE PROPHECY

## Bishop Usher.

**T**HE Prediction of the most Learned and Pious Arch-bishop Usher is very remarkable, as it was Printed about seven years ago with Licence and the Truth of the matter of Fact therein delivered, never that I know of denied, but confirmed by many, which in short was thus: *That the year before Sir Philip Perrot died who was Buried in the Abbey of Westminster 17 of April, 1656: The Usurper Cromwel allowing 200l. towards his Funeral so great his Worth, that it was charmed that Tyrant, otherwise far from being a Friend to any of his Profession: An intimate Friend of the Arch-bishop's asking him (amongst other discourse) what his present Apprehensions were concerning a very great Persecution which should fall upon the Church of God in these Nations of England, Scotland*

*and Ireland (of which he had heard him speak with great confidence many years before when we were in the highest and fullest state of outward peace and settlement) and whether he did believe those sad Times to be past, or that they were yet to come? He answered--That they were yet to come, and that he did as confidently expect it as ever he had done. Adding, That this sad Persecution would fall upon all the Protestant Churches of Europe. His Friend arguing that he hoped the affliction might now be over, and be intended of our late calamitous Civil Wars. The Reverend Prelate turning towards him, and fixing his Eyes upon him with that serious and severe Look which he usually had when he spake God's Word, and not his own and when the Power of God seemed to be upon*

him, and to constrain him to speak, said thus: Fool not yourselves with such hopes, for I tell you, all you have yet seen, hath been but the beginning of sorrows to what is yet to come upon the Protestant Churches of Christ, who will ere long fall under a sharper Persecution than ever yet has been upon them; and therefore (said he to him)

Look you be not found in the outward Court, but a Worshiper in the Temple before the Altar, for Christ will measure all those that profess his Name, and call themselves his People and Outward Worshipers he will leave out, to be trodden down by the Gentiles. The Outward Court (says he) is the formal Christian, whose Religion lies in performing the outside duties of Christianity without having an inward Life and Power of Faith and Love, uniting them to Christ and these God will leave to be trodden down, and swept away by the Gentiles: But the Worshipers within the Temple, and before the Altar are those who do indeed Worship God in Spirit and in Truth, whose Souls are made his Temples, and he is honoured and adored in the most inward thoughts of their Hearts, and they sacrifice their Lusts and vile affections, yea, and their own Wills to him; and these God will hide in the hollow of his Hand, and under the shadow of his Wings, and this shall be one great difference between this last, and all the other persecutions

Persecutions, For in the former, the most eminent and Spiritual Ministers and Christians did generally suffer most, and were most violently fallen upon, but in this last Persecution, these shall be preserved by God as a Seed to partake of that Glory which shall immediately follow and come upon the Church, as soon as ever this storm shall be over; for as it shall be the sharpest, so it shall be the shortest Persecution of them all; and shall only take away the gross Hypocrites and formal Professors, but the true Spiritual Believers shall be preserved till the Calamity be over past.

His Friend then asked him, by what means or Instruments this great Tryal should be brought on. He answered, by the Papists. His Friend replied, That it seemed very improbable they should be able to do it, since they were now little countenanced, and but few in these Nations, and that the Hearts of the People were more set against them than ever since the Reformation. He answer'd again, That it would be by the hands of the Papists, and in the way of a sudden Massacre, and that the then Pope should be the chief Instrument of it.

He also answer'd, That the Papist were in his Opinion the Gentile spoken of, Rev. 11. to whom the outward Court should be left, that

that they might read it under  
 Foot: they having received the  
 Gentiles worship in their adoring  
 Images, and Saints departed; and  
 in taking (to themselves many  
 Mediators: And this (said he)  
 the Papists are now designing a-

mong themselves, and therefore  
 be sure you be ready.

This gracious man repeated the  
 same things in Substance to his on-  
 ly Daughter the Lady Tyril, and  
 that with many Tears, and much  
 about the same time.

*A Letter from Sir William Boswell, to the most  
 Reverend William Laud, late Arch-bishop of  
 Canterbury, remaining with Sir Robert Cotton's  
 choice Papers.*

*Most Reverend,*

AS I am here employ'd by  
 our Sovereign Lord the King  
 your Grace can testifie that I have  
 left no stone unturned for his Ma-  
 jesties Advancement; neither can  
 I omit (whenever I meet with  
 Treacheries or Conspiracies against  
 the Church and State of England) the  
 sending your Grace an Ac-  
 count in General. I fear Matters  
 will not answer your expectations;  
 if your Grace do but seriously weigh  
 them with deliberation. For be  
 you assur'd, the *Romish Clergy* have  
 glld the misled party of our *English*  
*Nation*, and that under a Puritanical  
 Dress; for which the several Fra-  
 ternities of that Church, have lately  
 received Indulgence from the See

of *Rome*, and Council of *Cardinals*,  
 or to Educate severall of the young  
*Fryers* of the Church of *Rome*, who  
 be Natives of His Majesty's *Realms*  
 and *Dominions*, and instruct them  
 in all manner of Principles and  
 Tenents contrary to the Episcopa-  
 cy of the Church of *England*.

There be in the Town of *Hague*,  
 to my certain Knowledge, two  
 dangerous Impostors, of whom  
 I have given notice to the Prince  
 of *Orange*, who have large Indul-  
 gences granted them, and known  
 to be of the Church of *Rome*, al-  
 tho they seem *Patritans*, and do  
 converse with severall of our *Eng-  
 lish* Factors.

The one, *James Murray*, a Scotch-

man, and the other *John Napper*, a *Yorkshire Blade*. The main drift of these Intentions is, to pull down the *English Episcopacy*, as being the chief Support of the Imperial Crown of our Nation; for which purpose above sixty *Romish Clergy-men* are gone within these two Years out of the the Monasteries of the *French King's Dominions*, to Preach up the *Scotch Covenant*, and *Mr. Knox* his Discipline and Rules within that *Kirk*, and to spread the same about the *Northern Coasts of England*. Let therefore His Majesty have an inkling of these Crochers, that he might be persuaded, whenever Matters of the Church come before you to refer them to your Grace, and the Episcopal Party of the *Realm*; For there be great Preparations making ready against the Liturgy and Ceremonies of the Church of *England*: and all evil Contrivances here and in *France*, and in other *Protestant* Holdings to make your Grace and the Episcopacy Odious to all Reformed Protestants abroad: it has wrought so

Hague, June 12.

1648.

much on divers of the *Forreign Ministers of the Protestants*, that they esteem our Clergy little better than *Papists*. The main things that they hit in our Teeth are, our Bishops to be called *Lords*; The Service of the Church, The Cross in Baptism. Confirmation, Bowing at the Name of *Jesus*; The Communion Table placed Alter-ways; Our manner of Consecrations: And several other Matters which be of late buzz'd into the Heads of the *Forreign Clergy*, to make your Grievances the less regarded in case of a Change, which is aimed at, if not speedily prevented.

Your Grace's Letter is carefully delivered by my Gentleman's own Hands unto the Prince.

Thus craving your Graces hearty Prayers for my Undertakings abroad, as also for my safe arrival, that I may have the Freedom to kiss your Grace's Hands, and to tell you more at large of these things, I rest,

Your Graces most

Humble Servant,

W. B.



*A Letter from the Right Reverend J. Bramhall Bishop of Derry ; ( afterwards Primate of Ireland ) to the most Reverend James Usher Archbishop of Armagh.*

*Most Reverend,*

**I** Thank God I do take my Pilgrimage patiently, yet I cannot but Condole the Change of the Church and State of England. And more in my Pilgrimage than ever, because I dare not witness and declare to that straying Flock of our Brethren in England, who have misled them, and who they are that feed them. But that your Lordship may be more sensible of the Churches Calamities, and of the dangers she is in of being ruin'd if God be not Merciful unto her; I have sent you a part of my Discoveries, and it from credible hands at this present having so sure a Messenger, and so fit an Opportunity.

It plainly appears, That in the Year 1646 by Order from Rome, above 100 of the Romish Clergy were sent into England, consisting of English, Scotch and Irish, who had been Educated in France, Italy, Germany and Spain; part of these within the several Schools there appointed for their Instruction. In

each of these Romish Nurseries, these Scholars were Taught several Handicraft-Trades and Callings, as their Ingenuities were most bending, besides their Orders, or Functions of that Church.

They have many yet at Paris a fitting up to be sent over, who twice in the week oppose one the other; one pretending Presbytery, the other Independency; some Anabaptism, and other contrary Tenents, dangerous and prejudicial to the Church of England, and to all the Reformed Churches here abroad. But they are wisely preparing to prevent these Designs, which I heartily wish were considered in England among the Wise there.

When the Romish Orders do thus Argue Pro and Con, there is appointed one of the Learned of those Convents to take Notes and to Judge And as he findes their Fancies, whether for Presbytery, Independency, Anabaptism, Atheism, or for any

new

new Terents, so accordingly they be to act, and to exercise their Wits, Upon their Permission when they be sent abroad, they enter their Names in the Convent Registry, also their Licences: If a *Franciscan* or a *Dominican*, or *Jesuit*, or any other Order, having several Names there Entered in their Licence; in case of a discovery in one place, then to fly to another, and there to change their Names or Habit.

For an assurance of their Constancy to their several Orders, they are to give monthly Intelligence to their Fraternities, of all Affairs where ever they be dispers'd; so that the *English* abroad, know News better than ye at home.

When they Return into *England*, they are Taught their Lesson, to say (if any enquire from whence they come) that they were poor Christians formerly that fled beyond-sea for their Religion-sake; and are now Returned, with glad News, to enjoy their Liberty of Conscience.

The 100 Men that went over 1646. were most of them Soldiers in the Parliament's Army, and were daily, to correspond with those Romanists in our late King's Army that were lately at *Oxford*, and pretended to Fight for His Sacred Majesty: For at that time, there were some Roman Catholics, who did not know the Design a contriving against our Church and State of *England*.

But the Year following, 1647. many of those Romanish Orders, who came over the Year before, were in consultation together, knowing each other. And those of the King's Party asking some why they took with the Parliament's side; and asking of others whether they were Bewitched to turn *Puritans*, not knowing the Designe But at last, secret Bulls, and Licences being produced by those of the Parliament's side; it was declared between them, there

July, 20, 1654

was no better Design to Confound the Church of *England*, than by pretending Liberty of Conscience. It was Argued then, that *England* would be a second *Holland*, a *Common-wealth*; and if so, what would become of the King? it was answered, Would to God it were come to that Point. It was again reply'd, your selves have Preached so much against *Rome*, and his Holiness, that *Rome* and her *Romanists* will be little the better for that Change; But it was answered, You shall have Mass sufficient for 100000 in a short space, and the Governors never the wiser. Then some of the mercifullest of the *Romanists* said This cannot be done unless the King Die: upon which Argument, the *Romish* Orders thus Licensed, and in the Parliament Army, Wrote unto their several Convents, but especially to the *Sorbonists*, whether it may be Scrupled to make away our late Godly King, and His Majesty His Son, our King and Master; who, Blessed be God, hath Escaped their *Romish* Snares laid for him? It was returned from the *Sorbonists*, That it was lawful for Roman Catholics to work Changes in Governments for the Mother Churches Advancement, and chiefly in an Heretical Kingdom; and so lawfully make away the King.

Thus much to my knowledge, have I seen and heard since my leaving your Lordship, which I thought very requisite to inform your Grace; for my self would hardly have credited these things, had not mine Eyes seen sure Evidence of the same. Let these things Sleep within your Gracious Lordships Breast, and not awake but upon sure Grounds, for this Age can trust no Man, there being so great Fallacy amongst Men. So the Lord preserve your Lordship in Health, for the Nations Good, and the Benefit of your Friends; which shall be the Prayers of,

Your Humble Servant, J. Drepfen.

These two Letters were taken out of that Treasury of choice Letters Published by Dr. Parr, his Lordships Chaplain, and Printed for Nathaniel Renew at the Kings Arms, in St. Pauls Church-yard, 1686.



